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COMMUNICATIONS.

ACTS vii. 38.

*This is he that was in the ἐκκλησία
in the wilderness, with the angel,
which spake to him in Mount
Sinai, and with our fathers; who
received the lively oracles to
give unto us.*

In the origin of language, it may be that names were first given to individual objects, and afterwards extended in their application, so as to become the common name of the species to which the individuals belonged. But in the advanced state of language, we find innumerable instances in which words, that appear to be naturally and originally common names, are used to signify individuals. Among these instances, we may place the

names by which organized bodies or societies of men are usually designated. The names Congress, Assembly, Association, Convention, Conference, &c. have original common significations, which they possessed anterior to their appropriation to the organized societies to which they are now applied: and in these significations, they are still frequently used. In like manner, the Greek word *ecclesia*, which is employed by the writers of the New Testament in an appropriated sense, and which, in this sense is always rendered by the English word *church*, has an original meaning, that it did not lose by this appropriation. In this original sense, it is used in Acts xix. 32. 39. 41. for bodies of men very different from Chris-

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tian churches: and is translated by the word *assembly*.

In the text quoted above, the term *ecclesia* is used in its unappropriated sense, and should have been translated *assembly*, just as in the passages last referred to. The following reasons will evince the propriety of this translation.

1. The whole passage, v. 37—41. evidently alludes to the transactions at mount Sinai, as recorded in Exodus, ch. 19. We find frequent mention, in the Old Testament, of the day in which the Israelites were collected, 'at the nether part of the mount,' to receive the Divine word. This day is called, emphatically, 'the day of the assembly.' Deut. ix. 10. x. 4. It deserves notice, that the 15 v. 18 ch. of Deut. from which Stephen quotes the prediction that introduces the verse under consideration, is followed by the very same expression. The language of Moses, to which Stephen refers, is: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly," &c. The language of Stephen is: "This is that Moses which said unto the children of Israel, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear. This is he that was in the *ecclesia*, assembly, in the wil-

derness," &c. Who can hesitate to decide that Stephen, when quoting the words of Moses meant the same assembly that Moses had meant? And who does not perceive that the phrase, 'in the day of the assembly,' requires the word *assembly* to be understood in its common or unappropriated signification?

2. A second reason, of no small force, is this. The Israelites are often spoken of, collectively, in the New Testament; but, if the passage in question be excepted, in no place whatever are they designated by the term *ecclesia*. The house of Israel, the commonwealth of Israel, the seed of Abraham, &c. they were; but would we know that they were the *church*, the *church of God*, we shall search the sacred volume in vain for the information. We should always prefer that interpretation of a text of scripture, in which the words are not understood in a sense wholly unusual in the sacred volume.

3. But a far more cogent argument remains. The holy scriptures afford evidence, that, in the sense in which the term *ecclesia* was used and understood, as appropriated to an organized, religious body, it was totally incapable of being applied to the nation of Israel.

In Mat. xviii. 17. we have this direction of the Redeemer. "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto them as an heathen

man and a publican." Now, if the term *ecclesia*, in its scriptural use, could possibly mean the Jewish people, as an organized, religious body, it was the meaning of Christ here. If it could possibly have been so understood by the disciples, they must have understood it so here. As yet, the hand writing of ordinances was not nailed to the cross. As yet, the middle wall of partition was not broken down. As yet, the regularly organized New Testament churches did not exist, to hear complaints, and to administer censures. The master of the house was present; and they of the household needed not, possessed not such authority. These were fit materials for gospel churches, but they were not yet put together. The Sun of Righteousness, the Light of the world, was yet in the world; and those temporary tabernacles, called visible churches, needed not yet to be erected, for the benefit of the pilgrims, who are travelling through this benighted wilderness, to the heavenly Jerusalem. Of what then did the Saviour speak, when he said, 'tell it to the church?' Did he speak by way of anticipation? It is natural enough, on the supposition that no churches then existed, to understand the master of the house, as giving directions to his household, while he was yet with them, by which their conduct should be regulated, after he had left them. But this interpretation ceases to be possible, the moment we sup-

pose that a church was then in existence, of which he might be understood to speak. No one, who means to be understood, ever uses, without explanation, the name of a thing that is now existing, and at hand, and known to his hearers; if he means a thing that does not now exist, that his hearer never knew, and that never did exist. What follows? Did the Lord Jesus direct his disciples to lay their grievances before the Jews, their most rancorous enemies; to abide by the decision, and to regulate their feelings and conduct by the judgment of persons, who cast the disciples out of the synagogues, and nailed the master to the cross? Impossible!—Yet all this follows, if the term *ecclesia* could possibly be used to signify the house of Israel.

Now, if the term *ecclesia* could not be applied to the Israelites, as an organized, religious body, a church, then it is not so applied by Stephen in Acts vii. 38.

Moreover, if there is not something wonderfully fallacious in the argument just advanced, it must be, that persons who talk and argue about the *Jewish church*, talk and argue in a very unscriptural manner.

Another obvious conclusion from the argument, is, that every opinion or practice which rests on the supposition that the same church organization existed under the Old Testament that exists under the New, is not founded on the word of God. D.

The following very ingenious interpretation of a difficult passage of Scripture, has been translated for the Magazine, from the Opuscula of Werenfelsius. I apprehend that you will perceive the stiffness of translation here. It is not easy to render *German-Latin* into *English*, without taking considerable liberties with the text. It was my wish to adhere as closely as possible to the original; yet I hope that I have made the piece intelligible to the English reader.

THOUGHTS ON 1 COR. XV. 29.

Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

It is not my intention to examine the various interpretations of this very difficult passage of scripture; but rather to propose to the learned, for their examination, one that I do not remember to have seen any where else. In the first place, I think that the words *ὡς τῶν νεκρῶν* are correctly rendered *for the dead*, that is, *for the sake of the dead*, to the end that *the dead may be profited*. *Βαπτίζομενοι* are they who, by receiving baptism, bind themselves to a profession of the Christian religion, and the observance of the discipline of Jesus Christ. To do this, (in itself a very difficult thing, and one which in primitive times drew many evils after it,) for the sake of the dead, with no view but to profit those who were destitute of life and sense, was extremely foolish and ridiculous. Yet, in the judgment of the apostle, all who were baptized did this, if there is no resur-

rection of the dead, and no hope of a future life. They would, on this supposition, have been baptized, have bound themselves to Christianity, have subjected themselves to the strict discipline of Christ, and undergone all the evils and dangers which follow a profession of the Christian religion,—for what? For the sake of dead men, that is, for their own benefit, who could be regarded in no other light than as dead; and so, by the supposition, placed in a condition in which they could derive no benefit from all that they did and suffered.

The apostle, then, in these words uses a figurative expression, quite common with men who speak of the *same thing* in different states as though it were a *different thing*; thus the lawyers say that they appeal from a *judge ill informed* to a *judge better informed*; or, according to the old example, from a king asleep to a king awake, or from a king drunk to a king sober; i. e. to the same judge better informed, or to the same king awake or sober. A similar example occurs in the history of Louis XII. who said that “the king of France ought not to avenge injuries done to the duke of Orleans,” i. e. to himself while he was duke of Orleans. This figurative manner of speaking was not unusual with the apostle Paul: thus, when he speaks of the different state of the *same bodies*; that is, of the state in which they now are, and of that in which they will be after

the resurrection, he speaks of them as different bodies. "It is sown," says he, "a natural body; it is raised a spiritual body." One might suppose that he was speaking of some other body; but he means the self-same body, *now natural* (or animal,) but hereafter to rise in a quite different state. In the same chapter he says, "Flesh and blood shall not inherit the kingdom of heaven." Hence it might, at first view, be supposed, that a substance distinct from the substance of flesh and blood would enter heaven; but the apostle means the same substance endowed with different qualities. In like manner, when he speaks of a man considered in regard to the different propensities of his mind, he speaks of him as of two different men; thus, Rom. vii. 17. he says, "Now it is no more I that do it, but sin that dwelleth in me." In other places, he distinguishes between the *inward* and *outward* man; and describes a converted man, as one entirely different, as a *new man*, nay, a *new creature*; or, as Chrysostom explains it, *one who has entered into another creation*. To which we may well apply the words of the poet,

. . . Quantum mutatus ab illo.

According to this figure, it may be elegantly said of an active young man, who does or procures a thing for himself, which can do him no good except under disease or in old age, that he does or acquires this for a *sick* or an *old man*. This form of expression

is not unlike that which is used concerning intemperate young men, who are said *to give a worn out body to old age*; or to that of Isocrates, who, on seeing a young man fond of labour, said, "you are laying up the best provision for *old age*;" or as he might have said, for an *old man*. According to this, that we may produce a form of expression entirely like that of Paul, every body will confess that it might, in elegant terms, be objected to men who labour that after death they may have a magnificent funeral, that they labour (*ὑπὲρ τῶν νεκρῶν*) *for the dead*; that is, for themselves in a state of death, for their corpses. Thus Seneca says, that they, who strive with all their might for honours which they do not long enjoy, labour for titles on their sepulchres.

It therefore clearly appears to me that the words of the apostle are to be understood thus: *if the dead rise not at all, what shall they do*, (that is, they act rashly and foolishly,) *who are baptized*, (and by baptism bind themselves to the strict discipline of Christians, and expose themselves to all the evils to which they are exposed) *for the dead*? i. e. for themselves when dead. For the terms *baptized* and *dead* apply to the same persons regarded in different situations, and not to different persons. For the design of the apostle is emphatically to mark the folly of men, who do a thing exceedingly burdensome and dangerous, from which they can derive no advan-

tage until they are dead, that is (according to the hypothesis) until they are in a state when they can enjoy nothing. To express which, or similar folly, with emphasis, scarcely any more appropriate figure could be found, than that of which we have spoken. Thus, should we see men, just about to lose the use of their eyes or ears, going about to procure at great expense, things which they could not enjoy without sight or hearing, we could scarcely express their folly in stronger terms, than by saying, Those men are, at a great price, buying musical instruments (for instance) for *the deaf*; and books and pictures for *the blind*. In like manner, if men on their death-beds were procuring costly raiment to be made for themselves, or were buying splendid mansions, and we wished with energy to express their folly, we might say that they procured such clothes or bought such houses *for the dead*: which is no less absurd than, according to the proverb, *to tell stories to a dead man*. The apostle does not *absolutely* affirm or suppose that any were at any time baptized for persons actually dead; but concerning all that were baptized in his day, he says that they were baptized for the dead on this supposition, *if the dead rise not*, but remain for ever dead.

Every body must admit that this interpretation conveys a beautiful meaning; and any one may see that it agrees precisely with the scope of the apostle, who will

attentively consider the powerful argument for the resurrection of the dead which he proposes in verse 19: from which, immediately, according to his custom, he makes a digression, (for all that is contained in the nine intermediate verses is manifestly a digression,) but resumes his argument in the 29th verse, which we are now explaining, and in the following verses goes on to urge it farther and with greater force.

The repetition used by Paul in this place ought to be noticed; and it seems to me to confirm our interpretation. For men are accustomed, when they wish to press their adversaries, and clearly to place their folly before them, even two or three times to repeat and urge emphatical and pointed words, suited to express their design. And such, without doubt, are the words of Paul, taken in the sense which we have given them. He had said (verse 19.) that if Christians have hope only in this life, they are of all men the most miserable. After a long digression, he subjoins, *what then shall they do who are baptized for the dead, if the dead rise not at all, &c.* As though he said, *If nothing is to be expected in this life from baptism and Christianity, but misery; what then shall all Christians do, concerning whom it may be truly said, that they are baptized and become Christians only for the benefit of dead persons; if indeed the present is the only life, and there is no hope of another: to be baptized and to be*

come a Christian, only that the dead may be profited, is indeed to play the fool, and to lose one's labour. But the apostle, thinking that this pointed saying ought again and again to be urged, asks a second time, *why then are they baptized for the dead?*—as though he said, why, although there is no life after this, are they nevertheless baptized for the dead: i. e. why do they submit to that which can be done only for the dead, and can only profit them when dead; do dead bodies, destitute of sense and life, deserve that we should do and suffer so many and such grievous things as all baptized Christians are obliged to do and suffer? do our corpses, our ashes, thank us for what we have done and suffered for them in this life?

Id cinerem et manes credis curare sepultos?

In the verses immediately following, the apostle, moreover, urges the same argument; but adds another reason, by which he proves, that all who are baptized and become Christians, if there is no resurrection, act foolishly, and for the benefit of the dead. The reason is this; that they are all in perpetual danger of death; which is represented in a very striking way, when Paul says, *Why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink,*

for to-morrow we die. Where the apostle, in my opinion, means to say this: “although baptism and christianity of itself can make men happy in this life, yet this can profit Christians nothing, since, as is evident from my example, they are exposed to such continual danger, that no one of them can promise himself another day. Either then it must be acknowledged that there is another life, in which our baptism and Christian profession will profit us; or it must be confessed that all who have been baptized and given their names to Christ, and thus have brought themselves in continual danger of death, act a very foolish part. And this folly cannot be more forcibly expressed than by saying that whatever these people do, they do it for the dead, for men every day exposed to death, and therefore rather to be reckoned among the dead than the living. In which case, it would be better altogether to renounce Christianity, and spend the short life that is allotted to us, in eating and drinking.

Let us now advert to the instance, before produced, of a man on his death-bed procuring costly raiment to be made, or a palace to be built for himself; and to the form of expression that might very well be used concerning him, namely, *that he was buying clothes or building a palace for a dead man*: and, on comparing it with the words of the apostle, interpreted as we would have them, we shall find that, to use an old

proverb, *one egg is not more like another*, than the case supposed is to the phraseology of the text.

Ev. and Lit. Mag.

ON NATURAL AND RELIGIOUS SYMPATHY.

MAN has been made for being happy in the enjoyment of God. It is a part of that happiness to share it with other, and the same order, of being. The felicity of angels might be perfect before the creation of matter: but its pure and exalted movement seems to have been accelerated at the birth of time. "The morning stars sang together, and all the sons of God shouted aloud for joy." Now it were but accounting for half the pathos which thrilled in their holy bosoms, to say that it arose at the loftiest exhibition of the Deity, they had ever witnessed: may we not, without the folly of extravagance, conceive that it was also in prospect of sharing with new worlds, and their new inhabitants, the joys which they felt? Is there any thing in the thought incompatible with the machinery and temperament of perfect minds—with the expanded views and feelings of a great moral circle over which the poison of sin had never diffused its killing atmosphere, and narrowed the tide of its unbounded benevolence?

The exhibitions of Divinity, throughout the immeasurable provinces of his empire, are attended with two grand effects. First, that his wisdom, power,

and goodness are witnessed in the works of his hands: Second, that his intelligent creatures should be made happy in the enjoyment of these—of the Creator—of one another. It is true, the felicity of religion, which is the felicity of heaven and earth, takes its first and mightiest movement from the PRESENCE who sits upon the throne; but it is strengthened, and if possible, sublimated, by passing through a host of waiting worshippers who cast their crowns before Him. "And one cried and said unto another, holy," &c. Measuring their enjoyments by the accession of numbers—the purity and disinterestedness of their love—the expansion and loftiness of their apprehensions—the unfallen present in their worship, the most sublime spectacle of a host enraptured before the emanated glories of Him who fills immensity, and their happiness increased by being together sharers of his favour, which is more than life. Is there then no sympathy in the religion of heaven? Is not the universal and unanimous movement accelerated by reciprocation of feeling? And why should the homage of earth be damped or limited by a principle recognized in the regions of purity and perfection?

Let us see whether this dreaded co-action of sympathy can have, under proper management, any such mischievous tendencies as are generally ascribed to it. Be it remembered that we are not at all apologizing for the abuse

of sympathy which we know to exist; an evil that has slain its thousands. All that we plead for, on principles which need not be repeated, is, that it is impossible for us to avoid fellow-feeling; that it is implanted in our nature for the most valuable purposes, and that it ought to be so husbanded as to turn it to the best account.

That most of the commotion that takes place in a revival of religion, arises from sympathy, is not to be denied. This is owing to our consciousness of common fate, as well as common family, with apostate and fallen man. The withdrawment of the Divine countenance and consolation from the path of our exile and death, is occasionally felt by all; and the lamentation of one sinner over his guilt and danger, may clothe a thousand in tears. But is this sympathy to be repressed and brow-beaten, at the instance of a few persons of delicate habits, who are afraid of every thing that has the semblance of religion as they are of religion itself? Too fastidious to weep for their own follies, or those of others, they think they are doing God and themselves service, if they can ward off the charges of a guilty conscience, by quarrelling with the mode, or accidental circumstances, by which they are affected.

In the sorrow of sympathy, it is true, there may be no permanent good. But whatever is calculated to humble the soul in the dust before God, ought to be

hailed with delight, as promising a better day. We are too much afraid of animal feeling, as if all our sorrows for sin were always pure and spiritual. There can be no advantage in sorrow, of any kind, farther than it prepares the heart for the humbling doctrines of the cross. For weeping, although favourable to a devotional frame, is not worship, nor sanctification of heart. And certainly experience will bear out the assertion, that many, in a solemn religious assembly, weep without knowing at the time the exact reason; but who, continuing in the use of the means, find the Saviour, "as a morning without clouds." To what can we ascribe the diffusion of the Holy Ghost through a whole hamlet, or region of country, but to the occasional devotion of its inhabitants, partly excited by sympathy. Have not these unpromising beginnings, commenced with one individual, and, "like the leaven in three measures of meal," advanced their slow and solemn march through a wide population? A solemnity ensued—sinners could bear the faithful discharge of the minister's duty—felt their sin and danger with deepening distress—crowded the house of prayer, and bound, with their own hands, the sacrifice to the horns of the altar.

To produce, by means unworthy of a pure and undefiled religion, a state of feeling, quoted by the enemies of religion with a view to tarnish its glory, and ex-

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cite the prejudices of the ignorant, must be very unbecoming the ministers of the sanctuary, and detrimental to the best interests of men. Man has been made the partner of the joys and sorrows of his fellow. Nay, the sufferings and misfortunes of those we love, serve to endear them to us the more: Its adds a veneration to their character, that makes their wo-worn countenance desirable; and though we are not happy there, we are more so than any where else. The last melancholy pleasure the dying can yield us, is to drop from our reluctant embrace into the home of all our fathers, with a sense of our unchanging regards and services vibrating in the last pulse of the bleeding heart. It were sacrilege to violate a law of nature so intimately blended with our present happiness and future prospects. To excite causeless alarm in a human bosom were cruel. But no alarm can be causeless, while the soul is at enmity with its Maker—no friendship can be more true than that which would put forth its last effort to rescue a fellow-immortal from unquenchable fire! This is true sympathy, expending its energies to recover and reclaim the noblest forfeit—to mould afresh the sin-begone soul into the image of God. If sympathy with another in tears, is calculated to produce a preparatory humiliation and solemnity of mind, it is then the most favourable crisis to direct it to Him in whom the fatherless

find mercy, and to impress it deeply with the realities of eternity. The sole cautions to be observed, are, first, to be scriptural as to the mode and motive; and then, to urge the inquirer not to stop with the religion of sympathy; but that which subdues and sanctifies the heart. The rule for external decorum, in a company of inquirers, is solemnity and stillness; for the inner man, self-examination, faith, and prayer. If the apostle of the gentiles could make use of the altar of idol-worship as a text, much more may the kindred feelings which bind man to man, the cement of common fears and hopes, be made the ministers of a state of mind which is the joy of angels to witness, and the glory of man to possess. But it must be through the medium of reason—it must be accomplished by argument—it must be attended by a conduct worthy of the dignity of a man returning to his allegiance to his Maker; ay, and becoming the character of that God whose government he owns. Since, therefore, we have been made for sharing common happiness or wo, joys or misfortunes—it is not only lawful, but duty, to awaken our sympathies, and direct them to the best possible issue, the peace and favour of God.

EXTRACTS

From an Address on behalf of the Bristol (Eng.) Education Society, by the Rev. John Foster.

"CERTAINLY, there is no employment more honourable, more worthy to

take up a great spirit, more requiring a generous and free nurture, than to be the messenger and herald of heavenly truth from God to man, and by the faithful work of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God's, by infusing his spirit and likeness into them, to their salvation, as God did into him: arising, to what climate soever he turn him, like that Sun of Righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrenness a delicious and fragrant spring of knowledge and good works." *Milton.*

THE qualifications, the conduct, and the usefulness, of many Christian teachers, whose preparatory studies were prosecuted in this school, have much contributed, it is believed, to destroy the prejudices entertained by some worthy persons, and religious societies, against a literary discipline in the preparation for preaching the gospel. It is to be hoped that this prejudice is now, in a great measure, dissolved and vanished. Some of those in whom it was one of the consequences of a defective education, have yielded to conviction in the progress of their observation and experience; and the course of time has been gradually substituting, in our societies, a better instructed race, for those persons whom nothing could convince that a religious teacher must be the more competent to his office, for having been trained to a regulation and command of his thinking faculty, to an acquaintance with the best

thoughts of the wisest men, and to an exactness and copiousness of language.

A very little rational consideration of the mental resources and exertions, required in a man who is to explain and inculcate the comprehensive system of the Christian doctrine and morals, in a ministration to multitudes in public, and to individuals in private, of all ages and of every diversity of disposition, capacity, and situation, and that ministration continued through many years, might suffice to show the importance of his having a considerably extended introductory portion of time, to be devoted to the diligent improvement and exercise of all his faculties, to the acquisition of materials for his work, and of rules and methods for performing it in a worthy manner. His whole subsequent life, indeed, is to be a course of improvement; but this introductory period, well employed, will be of inestimable use, in forming his mind to the right habit for it, and inuring him to the labour.

Among Dissenters, it is of peculiar importance to afford this advantage to young men preparing for the Christian ministry; because, as we do not affix this appointment on a portion of our youths as a mere professional destination, without a regard to piety and ability, it must frequently happen, that the persons in whom these indispensable requisites become apparent at the age of manhood, will be such as

have not enjoyed the advantages of a regular education.

We watch with great interest every remarkable manifestation of such a character in young men of our congregations. To observe this disclosure is very gratifying on their own account. But it is not long before we begin also to think, of what value these qualifications might be, as applied to the special service of Christianity. When we consider the state of that great cause in the world, and in our own country, it is impossible not to wish that a far larger share of the talent existing in the community, could be laid hold upon, and drawn forth into the operations of this consecrated field. Even in beholding the great division of mental ability which carries no marks of relation to piety, and seems as if it knew of no such thing in the world, there will often arise the wish, together with a consciousness of its being a wish in vain, that an ample share of this had been just so much energy and agency in the promotion of religion. But it is with more especial regret that we sometimes reflect, that here and there are individuals, whose superior mental endowments, being combined with piety, seem to be marked as expressly belonging to the cause of God; but who yet are withheld by one prevention or another from being effective in that service. They might be made a very sensible addition to the Christian force, which is in hard combat with error and sin;

they would be able to think and speak what might be exceedingly useful to multitudes; but that which they might do is wanting.

Reverting to the desirableness of bringing into full activity as much as possible of the genuine talent existing among our religious youth, let it be considered what an extensive and various agency is continually going on in the promotion of all that is evil. *That* operation never intermits, for it is possessed of the principle of perpetual motion vainly sought in mechanics. It is incited by that innate depravity which is combined with all human existence, and is never tired of activity. That activity challenges your attention on all sides: it meets you in practices which are working a still greater than their immediate and absolute evil, by incessantly throwing out a malignant force of example; maintaining, as it were, a standard model and encouragement for sin, and thus emboldening other men to do the same: it meets you in language which is every hour teaching folly and iniquity to numbers beyond calculation, in youth and every stage of life. This, too, is *successful* activity, and *efficacious* instruction. Now, is it not infinitely desirable, that amidst, and in opposition to, all this, there should be a greatly augmented portion of ability and zeal sent forth into action for truth and righteousness? There are among our religious youth some spirits—we hope not a few—which a process

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of intellectual discipline would render of great value for the better cause; would accomplish for teaching, and proclaiming, and protesting against the prevailing impiety and wickedness. And should not the religious community regard itself as in a measure pledged to God, that these minds shall be rendered efficient, by being brought out to the best advantage, against that wide and powerful co-operation for maintaining the dominion of depravity? As individuals, men will, we are admonished, be charged as criminals for burying their talents in the earth; but we would suggest, whether the religious community ought not to consider the best endowed minds it may contain, as talents belonging and intrusted to it in its collective capacity; and whether it can be altogether acquitted of the same guilt, if it do but little toward rendering these capable minds the most effectual agents that they might be, for religion.

Let it again be considered, what a prodigious calling forth of ability there has been within our times, in all other modes of activity. It might seem as if the human mind, in this part of the world, had nearly slept out its long deep sleep, and were now in lighter morning slumbers, ready to awake at any call. In our nation especially, there has been displayed what appears, in comparison with the state of our ancestors, almost a preternatural restlessness to be in action; so

that the various objects of human interest, whether serious or trifling, have excited such a measure of faculty and ardour in the pursuit of them, as to raise our wonder at the capabilities of man. A surprising number of able spirits have been impelled into every department of literature, of science, of arts, of curious research, of enterprise for remote discovery, of schemes for the change of public institutions, and of the dreadful business of war. Now, while we behold this vast amount and superfluity of talents directed to every other purpose, can we be content, without an effort to bring forward the best of the remaining abilities, to prosecute an incomparably nobler object? Are we willing that *this* should obtain but a much slenderer proportion in the distributive allotment of cultivation, intellect, and genius?

It is plain to common sense, that it must be of vast importance to the honour and success of religion, that as many as possible of its public teachers should be men of great mental cultivation—exercised in regular and even severe labours of thinking—possessing a free and yet accurate command of words, on the right choice and disposition of which it depends whether their thinking shall be worth any thing to other men,—furnished with a considerable store of various knowledge,—and qualified to appear to advantage in society. The necessity that many of our preachers should stand thus high, is becoming the

more apparent and urgent, from the very circumstance on which we have been remarking ; namely, the constantly increasing number of such preachers as have enjoyed but a very limited degree of the privilege of education, either in early or more advanced youth. While the number of these is so fast augmenting, it must be the wish of every considerate person among our friends, that our ministers of the most cultivated order should still be of a number to preserve some *proportion* to them, both for the sake of maintaining the respectability, in the view of the community, of a vocation with which religion is so much implicated, and that there may

be, in every place, men whose evident superiority may exert an influence, of example, advice, and moral control, over those of subordinate qualifications. A minister, respected for his clearer intelligence, and more extensive attainments, may be a centre of combination and influence to a little band of these auxiliaries, and dispose their operations in such a manner as to render them doubly useful. But, if we would send out well accomplished ministers, in numbers sufficient to maintain the *proportion* here desired, there should, assuredly, be no apartments left vacant from year to year in our academy.

MISSIONARY INTELLIGENCE.

FOREIGN.

CHITTAGONG.

*Letter from Mrs. Colman to the Cor. Sec.
dated*

Chittagong, September 20th, 1822.

REV. AND DEAR SIR,

BEFORE this reaches America, you will probably hear of the heart-rending trial which I have been called to sustain, in the death of my beloved partner. I regret that the particulars relating to this painful event have been so long delayed ; but in consequence of severe indisposition I have found myself incapable of writing until the present time.

On the 28th of June, Mr. Colman was attacked by an intermittent fever. He suffered very slightly during the five first days. The medicine, also, which he took, produced a happy effect, and such, in every respect, were the favourable symptoms of his disorder, that neither of us apprehended any danger. On the sixth day, however, he suddenly grew worse ; and early in the evening the fever came on in a more alarming manner than it had done at any preceding time. I gave him some medicine, which considerably abated its violence, and afforded so much relief that he became quite composed and cheerful, and after speaking a few words to

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me, fell into a gentle sleep. I remained by him in a state of great anxiety, but still thought there was every appearance of his having a comfortable night. He had not, however, enjoyed this quiet repose long, before I had the disappointment to perceive that he became extremely restless. And, alas! what was my agony of mind, on awaking him, to find that delirium had made its approach! The fever now increased in a most rapid and violent manner; and every attempt which I made to save a life, so dear to me, proved ineffectual. After being exercised with extreme sufferings during the most of the night, he was released from this world of disappointment and sorrow, about 3 o'clock on the morning of the fourth of July.

Although this event was sudden and unexpected, yet I have the consolation to believe that my beloved companion was fully prepared for heaven, and that he is now in the perfect enjoyment of that happiness of which he here had such frequent antepasts. During the last eighteen months of his life, the solemn subjects of death and eternity occupied an unusual share of his thoughts, and there seemed to be interwoven in his mind a strong conviction that he should be early removed from this world. He would often remark, when under the influence of these impressions, that the prospect of dying, and being delivered entirely from the defiling nature of sin, was truly animating; and that he had no desire to live, but for the sake of the poor heathen. He conversed very little respecting the state of his mind during his illness. It happened, just at that period, that there were some peculiarly interesting circumstances to occupy his thoughts. A number of Arrakanese had, apparently, commenced in real earnest an examination of the Christian religion. The very evening before Mr. C. was taken unwell, several met at our house to converse with him, and seemed so affected by his observations, that after remaining

until a very late hour, they left with reluctance. This evening's conversation greatly animated Mr. C., and he was hoping speedily to recover, and be able to reassume his labours. Towards the last, however, on perceiving the disorder increase, he said, "I know not what will be the result of this sickness;" and, also, made many observations concerning the folly of those who put off repentance until a sick hour. "It is," he remarked, "very difficult to fix the thoughts on any subject, when the body is under the influence of medicine and disease."

I send the accompanying copy of Mr. C.'s last journal, as I know he wrote it with the intention of sending it for the satisfaction of the Board. It will also show the reasons which induced him to relinquish the idea of returning to Chittagong at the commencement of the rains, and the state of things at Cox's Bazar from the date of his last communications until within a short period of his death.

COX'S BAZAR.

MR. COLMAN'S JOURNAL.

Concluded.

Lord's-day, March 10.—Immediately after worship, the conversation of yesterday was introduced by the teacher, who, in conjunction with several others, made a vigorous effort to maintain the doctrine that the permission of sin is incompatible with the character of an infinitely good and powerful Being; and that its very existence aims at the vitals of the Christian system, which teaches that there is a God invested with every glorious attribute, who superintends all events, and yet allows his laws to be violated, his government insulted, and misery of every kind scattered throughout his dominions, all of which he might, by one omnipotent word, have completely prevented. The discussion continued several hours, during which time, the free agency of man as neces-

sary to his being an accountable creature, and natural and moral inability, were largely descanted on. Conversation on these topics seemed to shed much light on the difficult subject under investigation; at least it appeared to carry conviction to the minds of several.

The assembly to-day was small. Those present acknowledged that they had not arrived at the state of disciples, which concession affords us some encouragement.

Doubts respecting the teacher's piety.

March 11.—The day has been spent with the teacher, not in study as usual, but in a conversation which has nearly fastened the impression on my mind that he is destitute of saving faith. I cannot indeed relinquish all hope. He certainly has afforded very clear evidence of being a real Christian. His conduct, and his love for us, appear unaltered, and I therefore hope that, although satan may sift him for a while, he will lose nothing but his dross.

The only article of revelation which he fully admitted, was that of an eternal God. As for the various systems of religion in the world, they are all the mere inventions of men, and if there is one revealed by God, it is so corrupted by human interpolations, that it is impossible to be distinguished. Of course, these he would reject, pray to the One eternal God, and trust in his mercy for future happiness.

I cannot account for this apparent change, nor reconcile it with his former professions. Whether he takes this method to try the Christian religion at every point, or whether he has met with something in the gospel which aims too deep a blow at his natural pride, time only will discover.

Description of Pahtwa.

Lord's-day, March 17.—The worship to-day was very pleasant. Among the hearers was a respectable man, by name

Pahtwa, formerly one of the chiefs of Arrakan. He possesses an acute, discriminating mind, is well versed in the Burman mode of reasoning, and really acted his part in defence of boodhism to admiration. But he found so many difficulties started at every point—difficulties of which before he had not a single conception—that he became desirous of hearing something about the Christian religion. He listened with marked attention, and treated its doctrines with more candour than is usually discovered in the first conversation.

Conversation respecting the requisitions of the gospel.

Sabbath-day, March 24.—Had an interesting discussion with several, concerning the invisible state after death, the resurrection, and the final judgment. One of those formerly baptized, appears to be the subject of deep religious impressions. I explained the order of the Christian church, viz. First, *regeneration*; secondly, *baptism*; and thirdly, the *Lord's supper*. They were very certain, however, that if my requisitions were so high, none would ever be baptized,—not a single advance would be made toward the formation of a Christian church. This of course led to a conversation respecting the irresistible operations of the Holy Ghost.

The retraction and confession of the teacher.

March 28.—Spent a considerable part of the day in conversing with my teacher. He says that he has fully made up his mind respecting the religion of Christ—that he sees no way of salvation but that which it reveals, and that if he rejects this way, he must certainly be miserable hereafter. Remembering the sceptical spirit which he displayed a short time since, I pressed him closely on the doctrine of atonement, and he declared, without the least reserve, that he not only believed it, but that it was his only hope. Of his own accord, he

introduced the subject of baptism; and, after deeply lamenting his proneness to sudden anger, and the natural ferocity of his temper, he frankly declared, that the only reason of his not submitting immediately to the ordinance, was a fear that, in an unguarded moment, he might be overtaken by passion, and thus disgrace his Lord and Saviour. He mentioned these things with such child-like simplicity, and with such evident feeling of shame and contrition, that I could not resist the delightful conviction that he is one of those who find a war within,—the flesh striving against the spirit, and the spirit against the flesh.

Letter from Mr. Judson.

April 3.—A letter from brother Judson. Rejoice to hear that the translation of the New Testament is in a state of considerable forwardness, and that it will be printed in Rangoon, if no interruption arises from government.

Encouraging among the schools.

Lord's-day, April 7.—The assembly to-day was small, consisting of only ten persons, together with our scholars, who, of their own accord, punctually attend worship. These, however, evidently possess a spirit of inquiry; and, what is more encouraging, two of them, viz. the teacher, Nundeya, and a person named Pahtzo-naing, appear to have received the truth into their hearts. The latter was baptized several years ago, and lately has been the subject of deep religious impressions. He still supposes himself destitute of the new nature, but we hope he has obtained it.

Reflections.

April 15.—I have had but little company of late. Our object now is well known here; curiosity has become satiated, and to some the doctrines of the gospel are evidently too humbling to be received. It is consoling, however, to reflect, that all who come now, are ac-

tuated only by a spirit of inquiry. Besides, it is gratifying to learn, that the little of Divine truth which has been unfolded here, occasions much conversation. The people meet together in small groups, compare the two religions, and sometimes have warm debates. Sometimes I indulge the hope that, by this means, the way for the more rapid spread of Divine truth may be opened, when myself and others shall be able clearly to unfold it, in this difficult language.

Testimony of others concerning Pahtwa.

April 20.—I have not as yet been favoured with another visit from Pahtwa, (see March 17,) but have met with a number of his friends, who say that he has considerably altered his sentiments. Two of them have been with me a part of to-day. One of these is a teacher of some celebrity, is an acute reasoner, and possesses a large share of Burman learning. He has visited me once before. Thus when one after another come in, and are willing to listen for hours to my broken conversation, to argue with considerable candour, and even to admit of many gospel truths, I cannot but hope that the Lord is forming a people for his praise in this place. O, for patience to wait upon him—for faith to trust his word!

April 25.—Pahtwa's two friends have been with me a part of the day. Much conversation on religious topics.

Very encouraging.

Lord's-day, April 28.—This has been a very encouraging Sabbath. Pahtzo-naing gives decided evidence of being a real Christian, and is rapidly increasing in religious knowledge. He usually spends an hour every day with me, and it is animating to witness the avidity with which he drinks in the truths of the gospel. The teacher appears to have entirely recovered from his late shock, and what is more encouraging, he is much more humble than he was

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before. His wife also appears to be under serious impressions,—says that she prays to God for light, both morning and evening.

Reasons for not returning to Chittagong.

April 29.—Considering the great expense of house-rent at Chittagong, and of removing backward and forwards to that place, the advantages we here enjoy of improving in the language, and of being useful to those around us, as far as our knowledge of the Arrakanese admits, we have finally abandoned the idea of returning to Chittagong, and have this day sent a boat for the purpose of bringing down the remainder of our articles. Our reluctance to leave has been greatly increased by the serious impressions which appear to have been made on the minds of two or three, and by the fact, that an absence from this place would greatly, if not altogether, impede the progress of our school. For the purpose of defending ourselves as much as possible from the rains, which will soon commence, we are about enclosing the bungalow, with a large kind of leaf, and, after taking this precautionary measure, we are willing to commit the preservation of health to Him in whose hand our life and breath are.

False ideas respecting the gospel.

May 1.—A poor man, by name Zect-Oung, has visited me several times, and excited considerable hope. But I found this evening, that his apparent anxiety proceeds entirely from sordid motives. This is not the first instance in which inquiry has been induced by a similar cause. It seems to be most thoroughly impressed on the minds of the Arrakanese, that they must *be paid* for listening to our religion, and that if they are so kind to us as to *profess* a belief of it, they are certainly entitled to a monthly salary. An Arrakanese will conceal his own feelings and sentiments, will say just as you say, believe just as you be-

lieve, and when he supposes that you think favourably of him, will blast every hope by asking how large a salary he is to receive after baptism.

The teacher and others.

Lord's-day, May 12.—The two converts, our teacher and Pahtzo-naing, appear to be very growing Christians. Some good also has been done to several who were formerly baptized.

Mr. C. recommences his studies.

May 13.—Commenced study to-day, having been compelled to relinquish it for a month past, in consequence of the weakness of my lungs. Ever since the shock which they received in Rangoon, I have been incapable of much exertion,—having been under the necessity of attending to my studies with great caution, and of frequently relinquishing them for a short time. I have great reason, therefore, to be thankful that so much of the language has been acquired. Oh, for a little more strength! When I see the thousands of precious souls around me hastening to eternal ruin, I often long for a little more health, that I may be able to say a word to them concerning the Friend of sinners. But thy will, O God, be done.

Progress of the scholars.

May 21.—Our scholars give us much satisfaction. Their progress is much more rapid than that of the children who learn at the monasteries. Three of those who commenced with the alphabet, have gone through the various and intricate combinations which lie at the threshold of the language, have commenced reading, and have already committed to memory the Lord's prayer. Four, who were somewhat advanced when the school was opened, are now committing our Burman tract to memory.

Reception of magazines and letters.

June 18.—Received a very pleasant parcel of magazines, and a few letters

from our dear American friends. We have been much cheered by the encouragement which they afford in our attempt at this place.

Attention to Divine worship.

Sabbath, June 23.—Our usual assembly consists of about thirty. The two last Sabbaths, some strangers have attended. These may be called the first, who have ventured from the crowd, and have had sufficient resolution to attend Divine worship.

REMARKS.

Here we are called, with painful regret, to close for ever the journal of a man, who, by ardent piety and zealous devotion to the missionary cause, had endeared himself to the friends of Zion. The favourable appearances at Cox's Bazar, previous to his death, strengthen the belief, that this place affords many facilities for the establishment of a permanent mission. The greatest objections are, its low situation, and the unhealthiness of the climate, during the rainy season. This usually commences about the first of May, and continues till into October—generally a period of five months. During this time, foreigners resident in that region, suffer severely from febrile complaints. But who, that feels for the benighted Arrakanese a spirit of benevolence, would fear to trust the grace of God, and brave the dangers of the clime? The seed already sown by our dear departed brother, may spring up, and, if cultivated, produce abundant fruit. The way is opened; many prejudices have been conquered, and a spirit of inquiry excited. Brethren, let us "think on these things."

DIGAH,

Letter from Mr. Rowe, dated

Digah, January 1, 1822.

MY DEAR BROTHER SAFFERY,

As I am in the habit of giving you a regular account of the progress made

in native female tuition, I shall devote this sheet principally to this object. You will have learnt from my last that we had met with a little encouragement; and I am happy to add, that during the last quarter our prospects in this department have been still more encouraging. It now being the Christmas vacation, Mrs. Rowe is more at leisure with respect to our boarding school; but she is fully employed in her native female schools, and I hope she is not labouring in vain. I shall now give you a short account of the schools separately, and arrange them according to the time of their establishment. Of the first two or three attempts, which failed, I shall say nothing, but begin with the school at

Dinapore.—This school commenced in the year 1818. A few females belonging to his majesty's twenty-fourth foot, had united with Mrs. Rowe in forming a society to promote native female education, about twelve months before the establishment of the Dinapore school. During that year efforts were made, both at Digah and at another place in Dinapore, but they failed. At the time the present school was set up, the prejudices of our native neighbours against female education were so strong, that very few girls could be obtained. To effect any thing, it was necessary to employ a native schoolmaster, and it was therefore agreed that Mrs. Rowe should admit a number of boys into this school, till more females could be procured. As a boy's school it soon prospered, and has continued in a prosperous state ever since. The number of boys varies from twenty to fifty, according to the season of the year: at certain seasons many of them are occupied in the fields. These boys read the scriptures and religious tracts, without the least scruple whatever. In the female department, for about two years, things remained in a fluctuating state. Evil disposed persons raised

some silly reports concerning our motives, and, though most of them were perfectly ridiculous, yet they too often had the intended effect. On some of these occasions, the poor children would fly as if they were about to be tied up in bags, and shipped for England. Notwithstanding all these discouragements, the school now assumes a more settled and respectable appearance. There are *eight girls* and *two women* attached to it. The girls attend the school, and the women are taught at their own houses. As I was going through Dinapore a few weeks ago, I was surprised to see a woman in one of the shops, with a manuscript book lying open before her, and she reading out of it with an audible voice. On after inquiry, I found that she was one of the women taught by this master, and that she was then learning the lesson which had been written out for her for that day. When she heard that I had been inquiring after her, she came to our bungalow to make her salam. One girl in this school has made considerable progress in reading and writing, and we hope she will ere long become a female teacher. Besides Mrs. Rowe's occasional visits, she has them at our bungalow about once a month, to undergo a general examination. These girls consider themselves respectable, and have hitherto refused to receive any rewards for learning, except a small quantity of native sweetmeats now and then. There was a goorooine (female teacher) attached to this school, but Mrs. Rowe had to dismiss her for improper conduct. The schoolmaster is one of the most respectable we have, and is in great esteem among his neighbours. It was proposed to send him to Calcutta, for a month or two, to see the schools established there, and to acquire some new information on the subject of native schools; but some natives who have females at his school, sent to request that he might not go, as they could not send their children to

any other master during his absence. He reads the scriptures in Hindoost'hane a great deal, and his school is become quite a place of inquiry. He admires the morality of the Bible, and is very inquisitive respecting its doctrines. He is also much in the habit of comparing scripture with scripture, and frequently brings apparent contradictions and difficult passages to be explained. The memoir of Petumber Singh, now printed in Hindoost'hane, seems to delight him much. When one of his scholars was one day reading in this tract, the master exclaimed with emotion, "Whenever I hear that book read, it pierces my heart, and attaches it to God!" I think he is by far the most candid and disinterested native schoolmaster we have. Who knows but God may work effectually in his heart, and make him an instrument for doing good?

The next in order of time is the *Lyme School*. The last accounts I sent you of this school were rather discouraging; so much so, that at the time I wrote we had some serious thoughts of giving it up altogether, and of endeavouring to establish one in its stead, in some place where circumstances appeared more favourable. We feared the little success that attended our labours at this place would prove discouraging to our kind friends at Lyme. Experience, however, convinces us, that it is by a *patient continuance in well doing* that we must expect to attain our object. We have already seen many inveterate prejudices against native female education give way; and what may we not expect in answer to the united and fervent prayers of the thousands of God's people who have this object at heart. The prospects at this school are more favourable than they were a few months ago. The conduct of other masters, and the attendance and progress of females in other schools, have become an incitement to the master and children in this. There are *thirty-five* boys in this school, most

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of whom are in the lower classes. They are generally taken from school, and occupied in some business, as soon as they can read, write, and cipher tolerably well; and indeed frequently before they have made much proficiency in these branches. I believe there were but four girls in the school when I last wrote you. One of these, who could read and write pretty well, has been married, and has gone to reside with her husband in another village; and another of them has accompanied her. When she left the school, the master gave her a supply of books, which she promised to read. Since that, there have been several additions, so that there are now *twelve girls and one woman*. They have been at our bungalow once or twice, to undergo a general examination. Little, however, can yet be said respecting their progress, as they are nearly all new scholars. Some of them have advanced so far in writing as to be able to unite the vowel-symbols to the consonants. The woman wishes to be instructed with a view to her becoming a school-mistress; and has, for the last month, done all in her power, under the direction of the master, to bring the girls forward. She agreed to come to our bungalow daily, to receive instructions from Mrs. Rowe, but after doing it for a few days, she found the distance so great, that she could not continue it. At Mrs. Rowe's last visit to the school, she found her busily employed in instructing the girls. The school-room is very cold at this season; a neighbouring Bramhun therefore allows her to teach the girls on his verandah, which is exposed to the sun. Mrs. Rowe had some conversation with this Bramhun, on the subject of female education, and was pleased to find him somewhat inclined to favour it. Another woman, who can work pretty well at her needle, came to offer her services; but when told she must first learn to read, she declined. I wish I could give as favourable an account of

this master as of the last mentioned, but this I cannot. He needs a vigilant eye over him continually.

I believe I informed you of the commencement of a native female school at Digah, in which our native brother Hureedah's wife, is mistress, under the immediate direction of Mrs. Rowe. This woman has improved greatly in her learning. She can read, write, and sew; and she is learning to mark the English alphabet on canvass. I wish I could entertain a hope of her heart being right with God, but I fear this is not the case. However, she regularly attends Hindoost'hanee worship. Since the formation of this school, four girls have left, under the pretence that they feared we wanted to make Christians of them. In one sense this was literally true, but not in the sense they meant it. One of them has since returned. Several women have commenced learning to read, but after continuing for a time, have grown tired, and have given it up. There are now *eleven girls* on the school list, but two of them are irregular in their attendance. The girls in this school have greater advantages than those in the other schools, in consequence of their being so near, and their progress is proportionably great. They come to Mrs. Rowe daily, excepting one large girl who is very bashful, and has not yet been able to muster up courage enough to come to the bungalow with the others, to repeat the lessons given on the preceding day, and to receive new ones for the next. Three of them have nearly read and written out the whole of the Hindee spelling book. Some of them have also learned to work with the needle, and have made up several suits of clothes for themselves. The rewards they obtain for learning are generally given to them in cloth, which they make up, and are not a little pleased with their performances. The boys in the school kept on our premises, also come daily to the bungalow for school exercises; but as

this school is quite separate from the girls, I need not say any more about it in this place.

The next and last native female school I have to mention, is that at *Moin-poor*. I gave you a number of particulars relative to this in my last. Owing to the decrease of our pecuniary means, we gave up this school; but, on the return of the old schoolmaster, the zemeendar, who succeeds the two I mentioned as having been taken off suddenly by the cholera morbus, became very anxious to have it re-established, and indeed would not take *no* for an answer. He and the master accordingly set it up, after which, a little host of boys and girls came to Digah with the master, to solicit our patronage, and we could not find it in our hearts to deny their request, though we knew not how to make this addition to our expenses, then too heavy. We knew, however, the Lord could provide, and by the Baptist Magazine for March last, we find that he has, by putting it into the hearts of some ladies at Liverpool, to grant Mrs. Rowe a donation, to be applied to native female education. This will come at a very seasonable period. A few days after the re-establishment of this school, the Hindoost'-hance females in the zemeendar's zenana (female apartments), sent word to Mrs. Rowe that they wished to be taught to read, and requested that she would go to see and instruct them. She embraced the first opportunity of paying them a visit. She found them overwhelmed by the affliction which had so recently deprived them of two of their dearest connexions, and during the principal part of the visit, they continued venting their grief in the customary way of the natives. At this time they were exceedingly reserved. Two things contributed to this: it was the first time that a European, I should have said an American, lady had been introduced to them; and, which was a

greater restraint, the zemeendar was present during the whole of this visit. It is not customary for women in the zenana to speak to others in the presence of their lord. Her principal conversation, therefore, was with the zemeendar and some neighbouring females who dropped in to see her. When she took leave of them, and came into the outward court, she met with a number of men, with whom she conversed for some time, on a variety of subjects. She then proceeded to the girls' school, and wrote out some lessons for them. After spending an hour or two with them, she returned home, thankful for what she had seen. Since that they have requested her to visit them again, and which she has accordingly done. On reaching the school, at the second visit, she found forty-five boys and twenty girls assembled. Among the latter were two little daughters belonging to the zemeendar, and five who were daughters of baboos (gentlemen) of the Brahman cast, considered respectable. They produced the hand boards on which they had written their exercises. Some of them had written the Nagree alphabet, and others had united the consonants and vowel-symbols. She observed that some of them had made but little progress since her former visit, and administered the necessary reproof to the master, by telling him of the progress of the girls in the Digah school. He appeared to be sufficiently mortified. We regret the distance of this interesting school. On visiting the zenana, she found five respectable adult females writing with chalk on the ground, according to their usual custom: one of these was the zemeendar's wife, and the others his relatives. She took with her a supply of hand-boards, cards, and other school furniture, and gave them some lessons. Two of the most learned girls in the school are in the habit of going into the zenana daily, to teach them what they

have acquired themselves. There is no lack of capacity in these native females. If they make slow progress, the fault must lie principally with the teachers. They boiled some milk for her breakfast, and invited her to spend the whole day with them, but this she was under the necessity of declining. As usual, they kept silence while the zemeendar was present, but as soon as he withdrew, they came round her and became quite familiar. Two of the zemeendar's sons, one about ten, and the other about twelve years old, read a chapter in Colossians to her, in the zenana. Some of the girls in this school are very poor, and Mrs. Rowe has had to furnish them with a piece of cloth to enable them to appear decent. There are *forty-five* boys and *twenty-seven* females, including the zenana, attached to this school. The master has expressed a desire to be baptized; but I am sorry to say I have as yet seen but little in him suited to a candidate for that ordinance. He has lately manifested a covetous disposition, but I hope I have succeeded in curbing it. I have been to this school twice since Mrs. Rowe's last visit. Several of the girls came to me and repeated their lessons. On these occasions the compound in which the school is kept, is generally pretty well filled with scholars, and neighbours who come to have some conversation.

DOMESTIC.

CHEROKEE MISSION.

Letter from the Rev. Thomas Roberts, to the Cor. Sec. dated

Valley Towns, February 21, 1822.

REV. AND DEAR BROTHER,

I RETURNED from Augusta about three weeks ago, with thirteen boxes of clothing, books, &c. for the use of the school, two of which were sent by the Baptist Female Society of Baltimore,

containing a valuable assortment of garments, cloth, Bibles, Testaments, and a great variety of other useful articles. These honourable women were the first to extend the hand of charity to the wretched children of these valleys; but now they have the happiness to learn, that their liberality, the cries of the destitute, and especially the love of the Saviour, have excited many, in different parts of the Union, to join them in this work of Christian benevolence. One box came from the Great Valley, Pennsylvania; a considerable part of its contents was collected in Philadelphia and Holmesburg, by the pious exertion of Miss Mary Hallman, (a member of the 1st church.)

One very valuable box was sent by the friends of missions in Liberty county, Georgia, accompanied by a letter from Oliver Stevens, (I suppose, a minister of the gospel.)

One box from the Baptist Female Mite Society, of Framingham, (Mass.) with a letter from the Rev. Charles Train.

One box from the female members of the Baptist church and society of St. Johnsbury and Waterford, under the pastoral care of the Rev. Silas Davison, (state of Vermont, I suppose.)

One box sent by the Female Industrious Society of Cambridge, (Mass.) under the ministry of the Rev. Bela Jacobs.

One box from brother C. P. Crosby, contributed by the friends of missions at Montpelier and Waterbury. The value of this was specified—\$30.

One box prepared by the ladies of the Baptist Church and Society in Danvers, under the pastoral care of the Rev. Arthur Drinkwater.—Supposed to be worth \$60.

One box from the Female Mission Society in Templeton, (Mass.) directed to the Fort Wayne Mission, and, in all probability, was shipped to this place by mistake. I have sent to the society

to acquaint them with the circumstance.

Two boxes, without any information from whom or whence they came.— One contained the following articles: fourteen plaid frocks, six shirts, eight shifts, and eight pair of girls' shoes.— The other contained twenty-three pair of shoes, one roundabout, one pair of cassinet pantaloons, three yards of flannel, five pair of mittens, five pair of stockings, five frocks, fifteen shirts, four shifts, six Juvenile Spelling Books, and a lot of pamphlets, &c. with the name of Nancy Gillman. The reason that I am so particular in the description, is, that you may cause it to be published in the Luminary, and in the Magazine, also, for I think they came from New-England. For it is very probable that much of the contents of the above boxes were the offerings of the poor, and the mites of the widows, accompanied by many prayers for the salvation of the heathen. And, though it is evident from the above concealment, that they would fain conceal from the left what the right hand doeth, yet I think it will be to their comfort to know that what they have sent has come to its destined place, and that their gifts have already clothed the naked, and made the heart of many a little Indian child sing for joy. It will also confirm their faith in God, to learn that the bread which they cast on the waters was found, according to his word.

There is one small box still in Augusta, in the care of the Rev. Mr. Brantley. We received three dozen of hymn books from the Rev. H. Malcom, of Hudson, New-York, worth \$9.

We received also a parcel of clothing from B. W. Lester, Charlotte county, Va. value \$20 50.

The societies that sent the boxes did not send the value of the goods, and it is very difficult for us to come at it. If they have not sent the value to you, we

will try to make, at least, some rough calculation of the amount of the articles in the several boxes. Letters have been sent to the different societies, acquainting them of the safe arrival of their donations, and the gratitude expressed by the children to their kind benefactors.

Some of the Indians appear in earnest about their souls. They say they have been in darkness, knowing nothing of God the Saviour; but now they begin to see a little light, and they hope that the Osvi Une'lhunubi (Good Creator) will say, "In the Cherokee land, 'Let there be light.'"

Among the scholars there are four or five praying souls, and I discover that seriousness is becoming more general every day.

Last night, after worship, I read a part of the Pilgrim's Progress, for the purpose of explaining it to the children, and the passage led me to speak of the dying love of the Son of God.

The Saviour himself, according to his promise, condescended to be in the midst of us, to bear witness to the truth: and truly it was good to be here. A poor cabin, illuminated with the presence of Christ, far exceeds the splendour seen in the palace of a king.— Where Jesus is, all is there.

The minds of the young people, of late, seem to be very tender under the word; their frequent weeping, when the love of Christ is mentioned, indicates a broken heart and a contrite spirit. May God bring it to a happy issue, is the prayer of your servant, for Jesus' sake.

P. S. Lately we have been favoured with the company of the Rev. Mr. Butrick, and an Indian convert from Brainerd. Their visit had a very good effect on the minds of the natives, in convincing them that all the missionaries are brethren. That they preach the same Jesus, and have the same grand object in view, even the salvation of the Cherokees.

FORT WAYNE MISSION.

Continuation of extracts from the Journal of the Rev. Mr. M'Coy.

July 9.—HAVING recovered my health so as to be able to travel moderately, Mrs. M'Coy having also regained hers, so as to justify my leaving home, a journey to Detroit being indispensable, I again mounted my horse to experience a wilderness ride.

July 21.—The objects of my journey being accomplished, much to my satisfaction, I was permitted, this day, to embrace my family again.

Arrival of Mr. and Mrs. Sears.

August 1.—Early this morning, brother John Sears and sister Sears arrived, having travelled all the past night, except about two hours. They left their father, Rev. Benjamin Sears, and their brother, Benjamin Sears, jr. about seventy-five miles below this, in a carriage with one horse, and came through on horseback. They set out from Fort Defiance, fifty-eight miles from this, yesterday morning, and when night came on, they found the mosquitoes so extremely troublesome, that they supposed they would be unable to sleep in the woods, and so preferred travelling, in hopes of reaching this before morning; but losing the little path, they were compelled to sit down in the wilderness and wait for morning. I had prepared to go myself and meet them, but they arrived sooner than I expected. Their arrival imparted joy, and their late difficulties excited sympathy. Sent two of our Indian boys to meet the other brethren.

Arrival of Mr. Sears' father and brother.

August 2.—Elder Benjamin Sears, and his son, after encountering no little difficulty in the wilderness, arrived, much fatigued with the journey. Having left our two boys to bring on the carriage, they came on by the assistance of horses we had sent. But when grazing their

horses at noon, the flies proved so troublesome, that both beasts ran off, leaving our friends, with their baggage, to shift for themselves. The young man came in on foot, and we sent back horses for the old brother, and so it came to pass that they all got safe to Fort Wayne.

Brother Benjamin Sears, jr. has come with the view of joining the mission in the capacity of farmer, and his father has had the kindness to accompany his sons to the field of their labours.

Constitution of a mission church.

August 3.—This being the day appointed for constituting us into a regular church, we had the happiness of seeing present for our assistance, Rev. B. Sears, and Rev. Corbly Martin. The services of the day were conducted as follows:

1st. Brother Martin preached from Isaiah xxxv. and part of first verse, "The wilderness and the solitary place shall be glad for them."

2d. Letters and testimonials from the several candidates for church membership were examined, which all proved satisfactory.

3d. A summary of doctrines were presented, examined, and unanimously adopted, as the constitutional basis of a church, by Isaac M'Coy, Christiana M'Coy, Giles Jackson, Mary Jackson, John Sears, Mary Ann Sears, Johnston Lykins, Benjamin Sears, jr. Jesse Cox, (a coloured man) Ann Turner, (half Miami) and Wiskehelachqua, (Shawano).

4th. The right hand of fellowship was given by Elder B. Sears, and the charge by Elder C. Martin. Brother M'Coy prayed.

Resolved, that this church be known by the name of the "Putawatomic Mission Church."

Lord's-day, August 4.—For the first time in this wilderness, enjoyed the happiness of commemorating our Lord's sufferings and death. We regret that one of our sisters who is related to the

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Miamies, has been prevented by sickness and other circumstances, from attending our meeting, and enrolling her name with ours.

Sickness of Mr. M'Coy's daughter.

A fever under which our daughter Elizabeth has been languishing for some time, has this day become more violent, and is attended with alarming symptoms.

August 5.—Elizabeth grows worse. Brother Sears and myself are busy in preparing to go to St. Joseph's, with a wagon and hands to make hay, &c.

Painful reflections.

August 6.—I realize painful cogitations of soul. The interest of the mission imperiously demand my presence at St. Joseph's, government having sent a commissioner to transact business with the Indians, relative to locating the site for our contemplated mission establishment, and I having agreed to meet the commissioner there, a few days hence. Should I not get thither in time, some

very serious inconvenience to the mission may follow. And further, should we not make hay there, we shall find it extremely expensive and inconvenient to make improvements there before next spring. On the other hand, it seems to be a trial rather too great to be borne, to leave my child apparently at the point of death, and my distressed wife to bear alone the expected bereaving stroke. A physician, who is now here, advises me to wait a few days.

Mr. Sears, &c. set out for St. Joseph's.

August 7.—Brother John Sears, an Indian boy, and four white men, set off with the wagon for St. Joseph's. I accompanied them a few miles, and returned to watch the symptoms of our daughter's fever a while longer. In the afternoon, the Indian boy returned very sick of a fever. My little son Calvin is severely attacked with fever; daughter Christiana, sister Jackson, one of her children, and several of the Indian part of our family sick. Ten o'clock at night, despaired of Elizabeth's recovery.

MISCELLANEOUS.

COMPARISONS;

Or, Incentives to Gratitude.

From the posthumous Sermons of Dr. Watts, edited by John P. Smith, D. D.

1. COMPARE your sorrows with your sins. God hath not dealt with us after our sins, nor rewarded us according to our iniquities. Psalm ciii. 10. Is there no ground for thankfulness, when I put my sorrows and sins into the scale, and find my sorrows so light, and my sins so heavy?

2. Compare your mercies with your merits. What have you deserved at the hands of God, of all the mercies that you have been made partaker of? Must you not confess with Jacob, "I am not

worthy of the least of all thy mercies, and thy truth, which thou hast showed to thy servant?" Gen. xxxii. 10. Let every Christian say, 'How little have I done for God, and how much have I received from him!'

3. Compare your comforts with your calamities, in the number, length, and greatness of them. You have received millions of mercies, blessings innumerable; but your sorrows may be numbered. If the Lord has smitten with one hand, he has put underneath you his everlasting arm.

4. Compare your own troubles with the troubles of others, in body, soul and estate. If Christians would be thank-

ful, let them go to the heathen world, and there see millions stooping before a wooden image, or adoring a god of stone, and then say, why was I not like one of them? Go to the hospitals of the sick; go to the beds of the lame and maimed, that cannot move; go to the chambers of the distracted, whose reason is hindered in its exercise by the disorders of the brain; go to the fields of battle, where thousands lie groaning under anguish. Of these distresses you suffer nothing. By the mercy of God you are free from them; yet why should not you, as well as others, be in the number of these miserable ones?

5. Compare others of God's own people with yourselves. Each of us may say concerning himself, 'Surely these are as holy as I am. Surely these have deserved as much at the hands of God as I have done; and surely they are beloved of God as well as myself. Why then has God made a difference between me and them? Why are not all their sorrows mine?'

6. Compare your sufferings with the sufferings of Christ. When we sustain our little sorrows, we are ready to say to all our friends around us, O ye that pass by, is there any sorrow like to my sorrow? But we are ready then to forget the sorrows of our Lord, when it pleased the Father to bruise him for our sins. Look at him in the garden. Look at him on the cross. All these sorrows he deserved not, yet he felt them. All my sorrows and many more I have deserved, yet am I unthankful! Blush at such a thought.

7. Compare the pain of your afflictions with the profit of them, and with the purpose of God in and by them. If Israel suffer, "By this," says Isaiah, (xxvi. 9.) "shall their iniquity be purged, and this is all the fruit to take away sin." If Christians suffer, this is the design of God, "to make them partakers of his holiness." Heb. xii. 10. Think that while you are suffering, God, it may be, is fulfilling your own prayers. He may

be promoting your sanctification. He may be weaning you from the world, and bringing you to a greater meetness for heaven. Oh, that each of us could learn this language! "All this is the design of my heavenly Father in afflicting me; therefore I will submit to his wisdom, and be thankful for the kind methods of his providence and grace towards me."

7. Compare your chastisements on earth with condemnation in hell, and consider then, whether, in the midst of sorrows, there is not room for thankfulness. Say within yourself, "I, that am smitten by the Lord, though it be down to the dust, might have been smitten to everlasting destruction. I, that am laid low here among the sorrowful on earth, might have been laid lower among sinning and suffering angels in hell. Blessed be the name of the Lord, who has spared, has renewed, has called me, and brought me to some comfortable hope."

8. Compare your hardships here with your happiness hereafter. The apostle tells us, "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us!" Well then, if they are not worthy the comparison, it is a sign they are infinitely less. And when you put the two into the balances together, the comforts infinitely overweigh the sorrows. When I can say, "I have the hopes of such an inheritance, incorruptible, undefiled, on high," let me not be overwhelmed with sorrow because I am poor and low, here on earth. If these are the joys of eternity in reserve for me, let me give thanks to that God who has prepared heaven for me, even though my portion here in the world may have some bitterness in it. Has not God trained up all his saints in this manner? It is but a very small return the Redeemer asks for all his goodness, that you should, in every state, live to the praise of redeeming mercy, and be found in a thankful frame.

REVIVALS, &c.

MASSACHUSETTS.

Is the county of Hampshire, a glorious work of grace that commenced some time since, progresses with power. In Southampton, 170 have been hope-fully converted. In East Hampton and Hadley, the work is extensive. In Norwich, 60 have indulged hopes within a few weeks. In New-Bedford and Edgartown, also, in the eastern part of the state, are revivals of much promise. In the Collegiate Institution at Amherst, is a special attention to religion. A gentleman of the faculty of the Seminary writes—"The present term, which began on the fifth of February, commenced with seriousness, which has continued to increase. More than half of the students were pious at that time;—since that, a number have, I humbly trust, become new creatures, and taken the way to heaven;—others are now inquiring what they must do to be saved; and there are none, whose minds are not more or less affected. The pious students have much of a spirit of prayer; and it is indeed a season of deep interest." Another writes—"Nearly a dozen, if not more, in College, have recently become hopefully pious. There are *very few*, who are not seriously impressed." The revival in Boston is steadily advancing, and presents encouraging prospects. The number of inquirers is increasing, and there are frequent instances of undoubted conversion to God. Lectures, public and private, are held as often as ministers can attend them. The exertions are increasing; their confidence in God is strengthening, and they are coming up to the help of the Lord with more unanimity, as they more observe the powerful operations of the Holy Spirit among the impenitent. The cry of Christians in Boston to the friends of Zion throughout the land is—"Pray for us." In Wilbraham is another very extensive revival.

CONNECTICUT.

In Coventry about 100 have recently been brought into God's marvellous light. In Sharon, the good work still continues, and the prospect of a bountiful harvest, it is said, was never more prosperous than at the present time. About 140 are hoping that they have experienced a saving change; and as many as 100 are under conviction.

NEW-YORK.

A friend in Chataugue county, writes under date of March 24. "The revival at this place is still progressing slowly. Seven or eight have obtained hope, and a very considerable number are inquiring. We are yet held in uncertainty whether it will be a powerful shower, or but a few drops. The change in all who have entertained hope is acknowledged by all; and the independent, yet humble manner, in which they have embraced the religion of the dear Saviour, is, to me and to the world, perfectly astonishing. Oh! it looks like the work of God. Our meetings are crowded and solemn. All seem hungry for the 'bread of life.' I entertain some hope that the shower will be powerful. 'Lord, grant it, for thy Son's sake.'"

In Oneida Castleton, has recently been a gracious work. About 30 appear to have been hopefully converted;—others are still under serious impressions, of whom, one is an Indian, who constantly attends the meetings, and seems to hear for his life.

PENNSYLVANIA.

In Doyleston, (Pa.) is a revival of considerable extent. In Dickinson College, Carlisle, and its vicinity, Heaven has been pleased to manifest the power of his Spirit in the salvation of some. More than 30 students, by the last accounts, had given evidence of a saving change. Others are deeply impressed with a sense of eternal things. The effect on the neighbouring inhabitants is

powerful and salutary. Religious excitements in colleges call for particular gratitude. Newtown, Neshaming, Griersburg, and New Hope, enjoy refreshing seasons from the presence of the Lord. May they long continue.

VIRGINIA.

This state (Va.) has been blessed during the past year with copious effusions of the Divine Spirit. From Norfolk and Portsmouth, accounts have been cheering. A respectable number have been

baptized in each place. At Petersburg, the work has been glorious and powerful. Old and young have been subdued by the grace of God, and cheerfully followed their Redeemer "into the baptismal stream." In Lebanon also, a good work has commenced with power. A ministering brother in Middlesex co. thus writes to his friend in Columbian College:—"I expect to baptize four next Lord's-day. I have had an invitation to assist brother Montague in baptizing *one hundred more*."

OBITUARY.

THE DYING EXPERIENCE OF MRS. STAUGHTON.

MY DEAR BROTHER,

You request me to communicate to you, some account of the departure of one, who, for nearly thirty years, had been the companion of my cares and consolations. For several months before her decease, her health was imperfect. She spent the last summer in a country situation, with evident advantage, and, at the time she was taken sick, appeared no more indisposed than usual.

In the morning of Saturday, the 4th of January last, while sitting by the bed-side of our afflicted niece, ministering with anxious kindness to her relief, she said, "O, how chill I feel; I never felt more cold in my life." We advised her to lie down, and gave her some warm drinks. The chilly sensation for a few moments subsided, but was followed shortly by another equally severe. At length, a profuse perspiration ensued. No alarm was created until the succeeding night, when a third chill was experienced, more intense than the preceding. She considered it the forerunner of approaching dissolution. It

proved to be the introduction of a decided typhus fever.

For many weeks before her sickness, her mind appeared to have become more heavenly than before. She was much engaged in reading the scriptures, much in meditation, much in prayer. The world seemed to have lost the power of distressing or amusing. Her conversation was delightful, and her hopes of heaven firm and joyous. I never saw a stronger exemplification of what the apostle denominates, being made MEET for an inheritance among the saints in light. With perfect tranquillity she said, "The will of the Lord be done."

Her illness continued about six days. In its early stages, her mind discovered a holy thoughtfulness. She observed that "death was a serious visitation, and trying to nature." She felt no desire for rapture, content that her bark should calmly enter the desired haven. Anxious to glorify her Redeemer, in her affliction, she said to her nurse, "If, through the weakness of nature, you discover any thing in me like impatience, do tell me, and I will pray for strength to overcome it." She frequently said, "I feel grateful for affectionate friends—O, how good is the Lord to me." After a night, somewhat

restless, she, in the morning, addressed her beloved daughters: "O, my dear, dear children, my dear L.—my dear E., don't be fascinated with this present world. Set your thoughts on heavenly things." Having mentioned a sweet idea that had come to her mind, and being unable to repeat it, she said, "O, it is in my dear James's last letter." I presume the following is the passage to which she referred: "I was happy to receive a letter from your dear hand. Don't distress yourself. I am in the path of duty, and under the *ever-watchful* eye of Providence."

With the increase of disease she was favoured with an increase of consolation. I continued, as well as my sorrows would permit, to pen down her expressions, with the hope that they might prove useful, at least to myself and my children.

On Thursday, the day preceding that on which she died; I asked her, "My dear Maria, do you feel happy in your mind?" She answered, "I think I do." "You know whom you have believed?" "I trust I do." Is your mind stayed on the Lord Jesus?" "I trust it is." "You were taught early to believe in His name." "I believe I was taught to commit my soul into His hands. He is my only strength, my only comfort." In the afternoon, at a moment when I was absent from the room, she said, "Where's dear father;" for so she familiarly called me; "tell him not to distress himself, for it will be all well with me." To her weeping daughters, she said, "My dear, dear children, you'll soon be without a mother; but the Lord will take care of you." Addressing her niece, whom she adopted when an infant, she observed, "My dear A., you are called upon to give me up." She replied, with tears, "I am obliged to do it." She answered, "O, my child, you should not say you are obliged; you ought to do it voluntarily."

Friday, the day of release to my invaluable saint, was, to her, a day of holy

triumph. Early in the morning, she said to me, "My dear, a change is coming!" I answered, "I hope it may prove a change that will give you back again to us." She calmly replied, "Earth or heaven, as my Father pleases!" The nature of her indisposition induced such a prostration of strength, that she was unable to give utterance to the sacred pleasures she enjoyed. She repeatedly said, "O, could I tell! I'd tell!—I would, but cannot." O, my brother, how cold, how worthless, how hateful the creed of an infidel! How deep the gloom that in death surrounds him! If, at any period more than another, I pitied and abhorred the destiny and pretensions of the deist, it was while weeping by the side of my Maria, while she stood

"With her starry pinions on,
"Dress'd for the flight, and ready to be gone."

If I ever valued "the GLORIOUS GOSPEL of the BLESSED GOD," with most admiring gratitude, it was when I heard her say, "I am easy—I am going to repose in the arms of my Redeemer. The angels are already waiting."

With a desire of soliciting all I could from her dying lips, without adding to her weakness, I said, "My dear, you feel happy;" she added, "I do, I do." "You find Jesus precious;" she said,

"My transport and my trust!
"Jewels to thee! Jewels to thee!"

after a short pause, while she could recover a little strength, she added,

"are gaudy toys!
"And gold is sordid dust!"

A few moments afterwards, with a heavenly smile,

"And dying clasp thee in my arms."
"I die in the arms of Jesus!"

Among the numerous sentiments she expressed on this never-to-be-forgotten day—were the following:

"Sweet fields beyond the swelling flood,
Stand drest—stand drest"—
"Rivers of love and mercy there
In a rich ocean join."

On her uttering the words, "And linger, linger;" a Christian sister said, "Is Mrs. Staughton afraid to launch away?"

she said; "No, I am not." "Sweet Jesus, come! come!"

Several passages of scripture were a firm support to her mind, particularly the text, "Underneath are everlasting arms." She often repeated, "I feel underneath his everlasting arms." The passage, also, "We have not a High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are." She appeared to enter into the meaning of the word, "touched," and when she was unable to repeat the text, would say, "touched, touched!"

"Touched with a sympathy within,
He knows our feeble frame."

In the course of the day, she cried out, "Miracle! miracle! miracle!" A kind friend standing by her, said, "What! a miracle of grace?" "O yes," she replied, "a miracle of grace!" Her disease was attended with an insatiable thirst. Apologizing for requesting so frequently a little water, she observed, "I shall soon drink of streams that never dry. There is a river whose streams make glad the city of our God. I shall soon drink at the fountain. No pain there; no thirst there; I shall be free! I shall be free!"

Perceiving that nature was sinking, I asked her what I should say to our dear James, now in Europe, between whom and his dear mother, as you well know, a more tender interchange of maternal and filial love could scarcely exist; she said, "His mother's blessing. I hope to meet him in glory." And what to Mr. Rice? "I love Mr. Rice; the Lord bless him—the Lord bless the mission—the Lord bless the College."

She was told the Lord had long been her supporter, and that though she walked through the valley of the shadow of death, she need fear no evil. She added, "I fear none! His rod and His staff comfort me." On being asked by a kind attendant, whether, in the prospect of death, she could resign her husband, and children, and niece, into the hands of God; she said, "Yes, I

can—'Tis all that I can do—but I can do it." Some of the last words she uttered, were, "Ten thousand, thousand pleasures; ten thousand, thousand pleasures! O, ten thousand, thousand!—Joy unspeakable, and full of glory." When speech was no longer at her command, on being told that I was standing by her side, she protruded her lips to kiss me. I left the tender adieu, uttering, in my full heart, the sweet lines of bishop Lowth:

"Cara Maria, vale; at veniet felicius ævum
"Quando iterum tecum, sim modo dignus, etc."

She continued apparently engaged in prayer, her lips moving, and her hands occasionally raised, until about twenty minutes before twelve o'clock, when she softly fell asleep.

My dear brother, you have known her long and intimately. I need not remind you of her wisdom and tenderness as a parent and friend. I need not call up to your recollection her zeal and services in the mission cause, in reference to Bible Institutions, or to the promotion of sound learning among pious youth, destined to serve in the sanctuary. My loss is great; but it is the Lord who has occasioned the void I feel. You have experienced a similar bereavement; yet He has sustained you. I find relief in reflecting on the mercies I am still permitted to enjoy. My amiable children are left. Never could a church discover more sincere and lively sympathies towards its afflicted pastor, than my beloved brethren and sisters in Sanson-street manifested. I pray they may be recompensed a thousand fold! I am sincerely grateful for the sympathetic consideration of the trustees, the faculty, and the students of the Columbian College, and to the numerous inhabitants of Philadelphia, who, on an inclement day, thronged to witness the burial of one, dear to yourself, and still dearer to

Your affectionate brother,

WM. STAUGHTON.

Rev. Dr. Allison.

POETRY.

PSALM CIV.

By James Montgomery.

My soul, adore the Lord of might;
 With uncreated glory crown'd,
 And clad in royalty of light,
 He draws the curtain'd heavens
 around;
 Dark waters his pavilion form,
 Clouds are his car, his wheels the storm.
 Lightning before Him, and behind
 Thunder rebounding to and fro;
 He walks upon the winged wind,
 And reins the blast, or lets it go:
 —This goodly globe his wisdom plann'd,
 He fix'd the bounds of sea and land.
 When o'er a guilty world, of old,
 He summon'd the avenging main,
 At his rebuke the billows roll'd
 Back to their parent-gulf again;
 The mountains raised their joyful heads,
 Like new creations, from their beds.
 Thenceforth the self-revolving tide
 Its daily fall and flow maintains;
 Through winding vales fresh fountains
 glide,
 Leap from the hills, or course the
 plains;
 There thirsty cattle throng the brink,
 And the wild asses bend to drink.
 Fed by the currents, fruitful groves
 Expand their leaves, their fragrance
 fling,
 Where the cool breeze at noon-tide
 roves,
 And birds among the branches sing;
 Soft fall the showers when day declines,
 And sweet the peaceful rainbow shines.
 Grass through the meadows, rich with
 flowers,
 God's bounty spreads for herds and
 flocks;
 On Lebanon his cedar towers,
 The wild goats bound upon his rocks;
 Fowls in his forests build their nests,
 —The stork amid the pine-tree rests.

To strengthen man, condemn'd to toil,
 He fills with grain the golden ear;
 Bids the ripe olive melt with oil,
 And swells the grape, man's heart to
 cheer;
 The moon her tide of changing knows,
 Her orb with lustre ebbs and flows.
 The sun goes down, the stars come out;
 He maketh darkness, and 'tis night;
 Then roam the beasts of prey about,
 The desert rings with chase and
 flight;
 The lion, and the lion's brood,
 Look up,—and God provides them food.
 Morn dawns far east; ere long the sun
 Warms the glad nations with his
 beams;
 Day, in their dens, the spoilers shun,
 And night returns to them in dreams;
 Man from his couch to labour goes,
 Till evening brings again repose.
 How manifold thy works, O Lord,
 In wisdom, power, and goodness
 wrought!
 The earth is with thy riches stored,
 And ocean with thy wonders fraught,
 Unfathomed caves beneath the deep,
 For Thee their hidden treasures keep.
 There go the ships, with sails unfurl'd,
 By Thee directed on their way;
 There in his own mysterious world,
 Leviathan delights to play;
 And tribes that range immensity,
 Unknown to man, are known to Thee.
 By Thee alone the living live;
 Hide but thy face, their comforts fly;
 They gather what thy seasons give;
 Take thou away their breath, they die;
 Send forth thy Spirit from above,
 And all is life again, and love.
 Joy in his works Jehovah takes,
 Yet to destruction they return;
 He looks upon the earth, it quakes,
 Touches the mountains, and they burn;
 Thou, God, for ever art the same;
 I AM is thine unchanging name.